informant explains this feeling, and contrasts the spirit in which such a gift is given, in these circumstances, with one which is given merely in response to a request. He conceives his giving within the ceremonial cycle—which is of the type called *wetj*—as due to *marr*, to the force, the ritual urge, (stronger, even, than the desire to retain and possess *gerri*) to pass them on and either to increase thereby his own prestige in the *kumur märnda* relationship, or to acquit himself of an existing obligation in the quarter to which he sends it.

Again the same informant, Raiwälla of Mildjiŋi clan on the Lower Glyde River, a fine and intelligent native, with a great number of partners in this ceremonial exchange system, widely dispersed throughout Central Arnhem Land, said of his two younger half-brothers (from the same mother) who belonged to Ritar'ŋo clan and who were *kumur djalk* to him: "Wuruwul and ŋälländir (his half-brothers) bring *ŋämbi djalk . . . must* I give *wetj*." i.e. "They bring stone spear heads" (from ŋillipidji the appropriate *kumur* in the exchange cycle) "and I *must* reciprocate."

To fail to repay these gifts quickly, even with his own half-brothers, would be to lose face, to suffer in prestige—perhaps even to be passed over next time a gift in the ceremonial exchange system was available. Some idea of the importance of the smooth operation of the ceremonial exchange cycle, and of the extent to which it induces a state of *euphoria* or ritual well-being, may be gathered from the answer which I received from this same informant (Raiwälla) to a question which I had put to him.

When Raiwälla listed *bäti mindjalpi* (a special type of woven basket carried by men to contain their personal possessions) among the *gerri* which he received from *kumur*